

## Young People's Societies

### MISSIONARY POCKET BOOKS.

Topic for June 27. Missionary Pocket books. 2 Corinthians, 9: 6-15.

#### Daily Readings.

Monday: The one Giver. Psalm 104: 14-30; Romans 8: 32.

Tuesday: Generous gifts. Exodus 36: 1-7.

Wednesday: A prophet's appeal. Haggai 1: 3-11.

Thursday: An emptied pocket book. Philippians 2: 5-8.

Friday: A closed book. Malachi 1: 6-14.

Saturday: A man's best gift. Romans 12: 1, 2.

Money, except when in the form of the precious metals, has no value of its own. It merely represents values and is used as a medium of exchange.

It is that which money represents that God asks us to give to Him, our hearts, our lives, our interest, our desires, our possessions, ourselves.

If our offering of money to Him for the spread of His Kingdom means the offering of all these, it will be acceptable to Him. If not, the largest sum will be as nothing to Him.

Thus it came about that the poor widow casting in her two mites, which made a farthing, did more than all the rich men casting in of their abundance. Her heart was in her offering. Their money alone was in the rich men's gifts.

Jesus Christ is the great multiplier. He takes the small gift and multiplies it by the spirit with which it was given, which He and the giver only know, and He even better than the giver, and makes it sufficient for the end which He has in view.

The incident of the lad with the five loaves and two fishes illustrates this. The little supply passing through His hands became by His touch and distribution enough to feed a hungry multitude. It would have been the same had the boy had only one loaf and one fish to hand to Jesus.

Paul praised the people of Macedonia for their liberality in contributing to the fund for the support of the Church and the help of the needy, and he told the secret of their liberality when he reported of them, "They first gave their own selves to the Lord." The greater gift carried the less.

"God loveth a cheerful giver." The word "cheerful" would be more accurately translated "hilarious." It is to be feared that not many are hilarious in their giving, but they ought to be so. The occasion, the promise, the reward, in doing for Christ and His cause are sufficient to stir the emotions to the liveliest expression.

In return for our faithfulness to God in caring for His Kingdom, He gives us increased supplies of every kind, temporal and spiritual. "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." "God is able to make all grace abound toward you."

The motive for giving is gratitude. "Thanks be unto God for His unspeakable gift." We can not return anything for His gift, but we can be so full of gratitude that nothing we give, though it be all, will be an adequate expression of our hearts. Giving as a delight rather than as a duty will be thanksgiving. Our money will be but a little vehicle in which to convey it.

Chrysostom said, "A man does not become rich by laying up abundance, but by laying out abundance, that is, by laying it out for God."

The story is told of a man who put a guinea instead of a penny into the contribution box, and consoled himself with thinking that his mistake would give him much credit in heaven. "Na, na," said the wise Scotch sexton, "Ye'll be credited only wi' the penny ye meant to give." "Every man according as he purposeth in his heart, so let him give."

## Prayer Meeting

### WALKING WORTHY OF GOD.

#### 1 Thessalonians 2: 9-13.

The vital part of this passage is in these words "Ye are witnesses . . . how we exhorted . . . that ye would walk worthy of God, who hath called you unto his kingdom and glory."

Naturally the first thought is, To what has God called us? If he has called us to some menial service, our attire may be of one character; if he has called us to a reception at his court, our attire and our demeanor must be appropriate to the occasion.

The text says that God has called us to his kingdom and glory. At a coronation, of course, every attendant must present himself in the brightest of robes. And God has called us to attend at the coronation of his Son.

In a triumphal parade every soldier must present himself with spotless attire and God has called us to his glory.

The attire that God wants for this occasion is not outward shine, but inward purity. "Man looketh on the outward appearance, but the Lord looketh on the heart." Hence the exhortation of verse 10, "How holily and justly and unblamably, we walked before you."

He presses on them three kinds of heart cleansing. 1 Holiness, "How holily." 2. The deportment of those that have been redeemed. His phrase is "How justly." The word "just" as used here seems to describe not equity of conduct but the attitude of him who has been pardoned and delivered through the atonement of Christ. Such men are not their own. Being bought with a price they are under obligation of a special character to give their whole lives for the honor of Him who has bought them. 3. "Unblamably." It is one thing to do those things which are right; it is a further duty to do them in such a way that the world may find in us no cause for condemnation or criticism.

#### The Richer Meaning of "Kingdom."

We have been following the lower acceptance of the word "kingdom." There is a higher sense. It is that in which God calls us not only to be subjects in the kingdom of Christ, but also to be ourselves kings unto God. In this sense the word kingdom can not carry the idea of an organization in which all except one are subject to one leader. And this because we are all to be kings. It drives us to the conception rather of "triumph." God calls us to a triumph. We may not all rule over others, but we can all triumph over temptation, over sin, over the devil; and in doing this we can all triumph and in this sense we all reign.

In the phrase therefore, "hath called us to his kingdom and glory" we read the thought of participation in the triumph of Christ. Christ is to ride on his white horse of victory at the last day and we are to ride with him on white horses of victory.

But he who has not conquered sin can not ride in that triumphal procession. For he is not victor. If God has called us to ride in that train, we must show ourselves worthy of the place by being victorious over sin and by living victorious. Hence the exhortation. "Walk worthy."

The means of this victory are given in verse 13, "The word of God worketh effectually in you that believe." God does not command us to triumph and then leave us helpless. He gives us his Word and assures us that if we use it aright it shall be "effectual" in winning for us the victory. "The sword of the Spirit is the word of God," and by its use we triumph.

In the fourth chapter of Ephesians we have another suggestion as to the securing of the victory. "That ye walk worthy of the vocation, wherewith ye are called, in all lowliness and meekness, forbearing one another in love."